*CSB – Ignatius Catholic Study Bible - Daniel*

*NJBC – New Jerome Biblical Commentary*

*SN = Special Notes*

*NAB = New American Bible*

*SK = Chinese Bible*

*CCC = Catholic Catechism*

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| **A** | **Author and Date**     * The Book of Daniel was written by the prophet Daniel himself in the 6th C B.C. * Written under the name “Daniel” by an unknown Jewish author in the 2nd C B.C. * Logical Conclusion: the book is mainly a product of the 2nd C B.C.; incorporating Daniel’s materials. | CSB p 13  CSB p 13-14  CSB p 14 |
| **B** | **Structure, Literary Background, Themes**   * Chapters 1-6: a collection of 6 “court tales” about Daniel and his friends working as royal ministers in Babylon. Lesson is about fidelity in the midst of trial and a firm belief that God will vindicate his faithful servants. * Chapters 7-12: “apocalyptic visions” that Daniel received in 4 installments. These visual prophecies claim to reveal the future course of Near Eastern politics in relation to God’s plan for the unfolding of salvation history (Chp 7 – vision of the 4 beasts; Chp 8 – vision of a ram and a goat; Chp 9 – the prophecy of the “seventy weeks”; chps 10-12 – the vision of the conflict of the nations and its significance). * Chapters 13-14: showcases Daniel’s wisdom in prosecuting injustice and exposing the folly of idolatry: Chp 13 – the two evil elders; Chp 14 – rejection of the idol Bel. * Daniel is basically a book about heroism (e.g. rejection of the King’s good food and wine and stay faithful to one’s faith [1:3-21]; choosing the lion’s den over praying to the King [6:1-24]; and the perspective of God and his Providence (dreams in chps 2 and 7; visions in chps 8-12). * Written in Hebrew, Aramaic, and Greek. The Greek text (3:24-90, 13 & 14) is classified by the Church as deuterocanonical books, not to be confused with the Apocrypha. * Classified as “apocalyptic literature” flourished between 300 B.C. and A.D. 300. | CSB pp 14-15  CSB p 15  SK p 1387 |
| **C** | **Daniel’s Influence on Christianity**   * In the Gospels, Jesus speaks of the mystery or secret of the Kingdom of God that is disclosed through his ministry. The same background probably stands behind Paul’s discussion of “mystery” * Jesus calls himself “Son of Man”; this is linked to Daniel’s vision of the Son of man riding on the clouds of heaven (Dan 7:13). * Jesus prophesies the profanation of the Jerusalem Temple by a “desolating sacrilege”, an expression based on Dan 11:31, 12:11, Daniel’s references to an “abomination that makes desolate”. * The Book of Revelation borrows a number of images, symbols, and phrases from Daniel (Rev 14:14, Dan 7:13, Rev 13:1-2, Dan 7:1-8). | CSB p 16  Mk 4:11, Mt 13:11  Eph 1: 9-10, 3:4 -6  Mt 24:30, 26:64  Mt 24:15 |
| **D** | **History**   * From the Patriarchs to the Northern and Southern Kingdoms of Israel. * From the Babylonian Exile to Roman times. | SN 1  SN 2 |